1:Murphy and Quain E-4,5 (1938) 1955
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ation — he would have to read and re-read the notes, learn the names of the numerous informants and other individuals mentioned there and in the diaries, identify them as to age, sex, status, family membership, etc., familiarize himself with place names and Trumaí terms just as a field investigator would have to do. In addition, Murphy was able to utilize publications on the tribes of the upper Xingú region and of the tropical forest. He was able to consult with Dr. Eduardo Galvão who had worked in the upper Xingú area. And, after the first draft of this manuscript was completed, he was able to make many corrections on the basis of his own experiences among the tropical forest Mundurucú.

Throughout this account, Murphy has adhered to Quain's formulations as closely as possible, but to make them more comprehensible, he has carried analysis further and often added his own interpretations. And his knowledge of Quain's material authorized him to do so. Thus he gives us, not a complete monograph on the Trumaí, but as systematic and intelligible a picture of Trumaí culture and society as his limited data permitted. This monograph is presented for what it is — the field observations of a highly competent research anthropologist analyzed and interpreted by a capable and sympathetic fellow-anthropologist.

Something should be said about the general conditions of field research and about Buell Quain as an anthropologist. All anthropologists who knew Quain personally, and those who have read his *Fijian Village*,[1] are impressed by his skill as a field research worker and by his feeling for peoples and cultures not his own. Among the Trumaí, as earlier in a Fijian community, he participated as fully as any outsider could in the culture under study. He was scientifically rigorous, verifying his observations and hypotheses again and again, and when possible giving verbatim statements.

But, above all, Buell Quain liked people, and everywhere he saw them as whole human beings. This was apparent in 1938 in his great concern for the Trumaí canoemen who waited for him at an Indian post near the Xingú headwaters and who were forced to cross "enemy" territory on their return trip to their village. This was apparent in his field notes and diary and in his search to understand the complex motivations of his friends (and enemies). This was apparent in the reactions of the people themselves: in 1946 the few Trumaí whom Eduardo Galvão encountered on the Xingú asked for "Capitão Quain" and spoke of him in glowing terms. And when Galvão camped with the remaining Trumaí in 1952, young people who were but very small children in 1938 knew stories of "Capitão Quain" told them by their parents.

Buell Quain had an artist's responsiveness both to people and surroundings. I shall never forget his description of a phenomenon I later ex-

[1] Quain 1942.